

FORWARD

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#23

A YOUNG VOICE FOR SOCIALISM



An Béala - Identity Ireland - The Flame of Radicalism

HANDS

OFF

SYRIA



CONNOLLY YOUTH MOVEMENT

Syria

The Connolly Youth Movement condemns the bombing of the Syrian Arab Republic by the United States. In what is a blatant breach of all international regulations and agreements, the United States has once more taken upon itself to fulfill the role of 'international policeman' and under a pretext of unproven and alleged gas attacks fired upon Syrian military installations.

This is a standard example of American exceptionalism and disregard for the sovereignty of other nations. The Connolly Youth Movement stands against this brazen act of imperialistic adventurism and calls on all progressive forces to do the same.

It is worth noting that despite claiming neutrality, Ireland still helps facilitate as a transit location for both war planes and battle cruisers on a regular basis thereby contributing to the destruction of countries the United States/NATO are involved in.

HANDS OFF SYRIA!



CYM Cork vigil

HANDS

★ OFF ★

SYRIA



The Anti-National Nature of Fascism

In light of the major re-emergence of fascist and various other far right political movements in Europe, and the attempted landing of support for these movements in Ireland by PEGIDA and Identity Ireland, I would like to propose a revisit to how the left wing and radical left wing, as well as self-described nationalists, have historically viewed their own Irish nationalism, with the aim to understand and reject the anti national nature of fascism. What I feel first must be addressed is the question, what is Irish nationalism? Is it merely a belief, as many people on the left and right wing would say, in a racial superiority to other races? Is it a want for seclusion from other races, as Identity Ireland would want? A complete recluse from

foreign cultures and peoples? I aim to very briefly express here a proposed material and historical value in the belief that fascism is as by its very nature, an anti national belief.

In James Connolly's essay 'Socialism and Nationalism,' published in 1897, he answers questions as applicable to Ireland and fascism, and many unfree nations alike, as they are applicable to all nations under imperialism; economic or military, today as they were over one hundred years ago. Writing of Irish nationalism and Republicanism, he held "It must demonstrate... that our nationalism is not merely a morbid idealising of the past, but is also capable of formulating a distinct and definite answer to the problems of the present and a political and economic creed capable of adjustments to wants of the future." As Cuban nationalists have so powerfully demonstrated from almost one hundred years after these words were written and continue to demonstrate today; the road to true national freedom lies in economic freedom; not in the freedom for the "aristocratic locusts" of the capitalist class as referred to in the Fenian Proclamation of 1867, but in the securing "to all the intrinsic value of their labour." How then, can a national pride based not only on "ideal-

ism of the past," but on the historical and material desire to free not only "the chemical elements that compose the soil of the land," but the people of Ireland, of all people living and working in Ireland, be compatible with the fascist, corporate state? It cannot. In the fascist brand of "nationalism," the working poor who ally with the fascists do so in the interests of the bourgeois and capitalist system; the sole beneficiaries of the corporate state, and force themselves into the subjugation of their interests. By abstracting the ideal desire of national "advancement" from a materially based desire for economic advancement and true liberation of a nation's people; that which truly and solely defines a nation, the working fascists are merely acting in collusion with their own enemy and exploiters. As a French writer has once put, "A rich man loves his country because he conceives it owes him a duty, whereas the poor man loves his country because he conceives he owes it a duty." In 'Patriotism and Labour,' also published 1897, James Connolly writes "True patriotism seeks the welfare of each in the happiness of all, and is gained by the spoliation of less favoured fellow mortals."

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The Flame of Radicalism

Austerity as a mechanism has, at the expense of the vast majority of the population, created a well planned transfer of wealth from most people to a small elite. The cost of living has soared in almost every way imaginable, from your housing that you rent to the can of Coke you buy. The state has attached tax to everything to pay the debt it picked up from European banks.

Our generation has faced one of the toughest economic crises since the foundation of the 26 county Free State. A whopping sixth of all people born in the 1990s have emigrated while a disproportionate amount within Ireland scrape by on low income and insecure jobs. The response on the part of young people has been meek, to say the least. Even the radical thinkers in liberal groups came

short of offering any credible solutions. They are culturally, politically, socially and economically bound to the system after all, how could they ever conceive of smashing it?

We live in a capitalist system, where the main economic tools that generate profit are in the hands of a tiny minority. This tiny minority collects rent from us, pays us tiny wages, fires us and charges us for hundreds of different amenities. This minority constitutes the capitalist class and they survive purely on our backs. This recognition of how truly divided our society comes across as conspiratorial to many, yet the facts in wealth inequality are clear. How do we prove our point and make our case known to young people?

We must concentrate on making our political views accessible and understandable, just like James Connolly did for the people of Dublin. He steered away from relying on heavy terminology and phrases in order to explain the conditions facing the people of Dublin. Drawing our lesson from this we must utilize all methods of communication. Be it paper, leaflet or

social media, we must prepare to spread our message of defiance to an audience that is as wide as possible. Our message will contain something unheard of in contemporary Irish youth movements. Instead of committing to a simplistic story where we can 'ask' those who impoverish us for small breadcrumbs from their table, we will fight for our share in society. The Connolly Youth Movement is committed to the development of political power that does not rely on the institutions written by our oppressors.

We are stuck in an opportune moment where the flame of radicalism has yet to be re-ignited. Where the largest youth movements in the country seek only to continue to develop, reform or sustain the political system that we're caught in. It is a time when the Catholic Church has lost its hegemonic and dominant role over the next generation and the prejudicial propaganda about Socialism is losing sway. What will distinguish the Connolly Youth Movement will be determined in the following years as the intensity of capitalism increases and our resistance strengthens. A.H



Cultural Imperialism

What is Cultural Imperialism? Well, what is Imperialism?

Imperialism in the modern sense is a stage of capitalism where rich countries economically exploit poor countries. Not unlike how the rich economically dominate the poor in every capitalist country. Cultural Imperialism is an extension of this economic domination whereby a rich country forces its culture onto the oppressed countries by direct and indirect methods.

A good example of this is how this article is written in An Béala (The English Language / meaning 'nonsense' in Irish). This language is not Ireland's own but a language that was forced upon us as an extension of British Colonialism, especially after the genocide that was An Gorta Mor (The Great Hunger), that dealt a great wound to our nation and confined our

language in general use to remote parts of the country. As Pádraig Mac Piarais (Patrick Pearse) once said "a nation without its language is a nation without its soul"

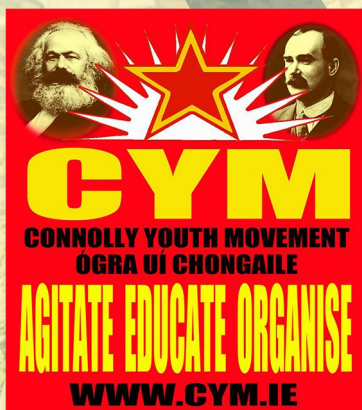
The Reason An Gealige is in such trouble even after almost a hundred years after the 'War of Independence' is because our island nation is still economically dominated by foreign nations (the UK, EU & USA) and of course in the 6 north-eastern counties, we still live under we still have a dysfunctional devolved administration with Westminster ultimately pulling the strings. We are unable to really break the cultural links of imperialism as the economic links have not been broken. To quote Séamas Ó Conghaile (James Connolly); "If you remove the English Army tomorrow and hoist the green flag over Dublin Castle, unless you set about the organization of the Socialist Republic your efforts will be in vain." Another example when one turns on the TV, from where is the content coming from? USA or the UK? Even if one puts on RTÉ it's much the same. It is much cheaper to simply buy in for-

eign TV shows and thus our own Culture is undermined.

This cultural evisceration happens all over the world, from Latin American to South East Asia, culture from the coloniser countries is exported to the colonised, whether it's Ireland with British media or Costa Rica with French culture.

Another example of this is how in the aftermath of the collapse of the USSR virtually all of the Indigenous Film industries in all the Eastern European Countries were destroyed and Hollywood Films shipped in with voice overs or even just sub-titles and this continues to this day.

It's only after a fight for socialism based on class struggle (including the struggles of Women, LGBT+ , ETC), environmental issues and with other peoples of even more oppressed nations (Palestine, Cuba, Korea and everywhere), that we can have any hope of finally liberating ourselves and put an end to this global capitalist nightmare. J.M



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The Connolly Youth Movement is a youth organisation committed to fighting for democracy, freedom and unity in this country. The CYM takes part in the struggle to build socialism in Ireland and everywhere around the globe.

Since 2008 the crisis in Ireland has deepened which has seen many talented and gifted young people leave this island in search of a better life abroad. We as a youth organisation are fundamentally opposed to any government using its youth as a safety valve in trying to ease economic and political tensions. So we are determined to stay and fight the injustice brought on this and future generations.

Working with progressive movements to develop young workers' and students' consciousness in their own proud history and culture. As a member of the World Federation of Democratic Youth we struggle in opposition to imperialism and for liberation around the globe of all oppressed peoples, including ourselves. The CYM has branches in Dublin, Belfast, Cork and Mullingar.

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CYM
CONNOLLY YOUTH MOVEMENT

Left Hook

Connolly Youth members were thoroughly engaged in all aspects of this years James Connolly Festival, but the highlight for the movement was almost certainly their self-organized event: Left Hook: A Night of Anti-Fascist Music & Poetry. Punctuating the festivities midweek, the night featured lively performances by Calum Baird, Temper-Mental MissElayneous, and Eoin Martin. Perhaps the most striking aspect of the event was the tremendous diversity evident in both the music performed and age range of the attendees.

From the bodhrán and acoustic guitar to the spirited rap stylings of Tem-

per-Mental MissElayneous, the capacious arc of Irish (and Scottish) musical inventiveness was on full display. The event's aspiration to create an inclusive environment around shared opposition to fascism could hardly have been better expressed-- nor could it have been better received by the crowd.

Who are our enemies? Who are our friends? This is a question of the first importance," Mao Zedong wrote in the 1920s. As the event's poster somewhat provocatively alluded to, reactionary movements of various stripes are ever more stridently asserting themselves in mainstream Western politics. In light of such developments, those who are serious about combating fascism can have no illusions about the nature and intentions of such parties. Indeed, some made them quite clear via anonymous online threats to

disrupt the event. Nor, accordingly, " can we hesitate to establish allies in the struggle to undermine them.

What was arguably most powerful about Left Hook was the glimmer of hope it offered in these increasingly dark times. A sense of solidarity suffused the crowd, infecting attendees of all political persuasions and commitments. Such could not have been better illustrated than in the rousing response elicited by Baird's socialist and republican anthems. As if conjured up by the very energy of the crowd, a Spanish Republican flag even materialized from the back of the room midway through the Scotsman's set. We can unfortunately say with grim surety that we will have more than enough cause to cry 'No pasarán' in the near future. Events like these reassure us there are comrades to hold the line with. T.MN

